

THE  
GUIDE  
OF A  
Christian.

Directing him to  
Such Things, as are,  
BY HIM,  
To be { Believed,  
          { Practised,  
          and  
          { Hoped for.

There are added at the End,  
P R A Y E R S to be used  
upon Several Occasions.

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*London, Printed for John Evering-  
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TO THE

MEMBERS OF THE

AMERICAN

ASSOCIATION

OF

1888

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TO THE  
READER.

**T***His little Book was written especially for the use of such as have meaner Capacities and weaker memories, less time and less money than others. The designed smallness of the Volume would not admit of the printing at large all the places of Scripture which are quoted in it. But it is to be hoped that the*

## To the Reader.

Reader will some time or other look them out. That will employ him well, and fix those places upon his mind. Let him not be Inquisitive about the Author, who would not be known, but consider rather what is written than by whom. May our good God give such success to it, as may redound to his Glory, and the Benefit of those who shall read it with attention of mind, and Honesty of Heart. Amen.

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THE

THE  
*Guide of a Christian,*

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C H A P. I.

*Of the Faith of a Christian,  
and the things to be be-  
lieved by him.*

S E C T. I.

**A** Christian, when he gives,  
either to himself or o-  
thers an Account of his  
Faith, resolves these two *Que-  
stions.*

1. *How he comes to have that  
Faith, or Belief of the Doctrine  
of the Gospel ?*

A 3

2. *What*

2. *What are the particular points of Doctrine, which he thinks most necessary to be believed?*

And

1. He shews that he comes to be a *Believer* in some degree, by *thinking* on this manner. Every one does naturally desire the continuance of his Being, and the greatest happiness of it that may be, whilst it continues. But he cannot have the *End* without the *means*. The *means* to happiness is *Religion*, which consists in the true *knowledge* and *service* of God. For if there be a Creator; a Reasonable Creature, depending wholly upon him, cannot be *happy* without doing his will, so far as he can know it. The *means* to know it are, *Reason* and *Revelation*. The Light of Natural *Reason* is but an imperfect Guide, and could never of it self have discovered the *Mysteries* of Gods  
Love

<sup>2</sup>*Love in Christ*, for the Redemption of Mankind (*Colos. 1. 26, 27. 1 Cor. 2. 6, 7, 8.*) However, It shows us, *That there is a God*, from the consideration of his *works*. (*Rom. 1. 20.*) It concludes with the Apostle, (*Heb. 3. 4.*) That as every House is built by some Man, so he who made all things is God, or the first Cause, who is Infinite in Power, Wisdom, Goodness and Justice: And that such a Builder can't but take care of so Glorious a Structure. Right Reason doth also, in some measure, teach men what *Worship* and *Service* is agreeable to such a God. He engraved a *Law* upon their Hearts, (*Rom. 2. 14, 15.*) before he wrote his Will upon *Tables of Stone*, and in Holy Books. But the Posterity of Fallen Adam, forsook the Paths shewed to them by the true Light of Nature, and reasoned not aright. and were led away

by the Corrupt Imaginations of their hearts, (*Gen. 6. 5, 12.*) In-  
 somuch that they would have  
 wandered for ever in darkness,  
 if God had not in great mercy  
*revealed his Will* to them, in the  
 Holy Scriptures of the *Old* and  
*New Testament*, which are to be  
 our *Rule of Faith and Manners*  
 to the end of the World, (*Gal. 1.*  
*8, 9. Jude 3.*)

For the *Old Testament*; *Christ*  
 the *Messiah*, foretold by *Moses*  
 and the Prophets, did recom-  
 mend it as a Book of Divine  
 Authority, (*Joh. 5. 39. Luke*  
*24. 27.*) He proved his Doct-  
 rine by his miraculous Works,  
 (*Joh. 5. 36. and 10. 25, 38.*) Him  
 God owned as his only Son, by  
*raising him from the dead*, and  
 showing him to many (*1 Cor.*  
*15. 3. to v. 9.*) Witnesses, divers  
 of which sealed that Truth by  
 their Blood; and their Testi-  
 mony is handed down to us by  
 the joynt Consent of the Christi-  
 an

an Church, in the several Ages of it.

Much of the *New Testament* was written by his own Apostles, who were Eye and Ear-witnesses of what he did and said ; and knew that he arose from the dead ; and they wrought Miracles in his Name. Also they well knew that if Christ was not risen, and that if they *had hopes only in this Life, they of all men were most miserable*, 1 Cor. 15. 19, Yet they ran the hazard of all things dear to flesh and blood in testifying the Truth of what they had *heard and seen*.

For St. Mark, he has written in short what St. Matthew delivered more at large ; and the Ancients represent him as the Disciple of St. Peter. St. Luke wrote such things as were delivered (Luk. 1. 2.) to him, by those who from the beginning were Eye-witnesses and Ministers of the Word ; and he was conversant in particular manner with St. Paal, with whom he travelled, (Act. 28. 16. 2 Tim. 4. 11.) To St. Paul Christ appeared in his way to *Damascus* and converted him by Miracles (Act.,

9. 1, &c. 1 Cor. 15. 8.) and enabled him to do *Miracles*, (2 Cor. 12. 12.) and to speak and write with wonderful power. And indeed the *Scriptures* distinguish themselves from all other books by an extraordinary Spirit discernible in them by Pious and Attentive Readers. And the more a man studies the *Scriptures*, and considers what is in them, and how worthy of a *Governour* and *Saviour* of the World are all the *Doctrines*, *Commands* and *Promises* which they contain, and prays to God to enlighten his Understanding, and to help his weak belief, and has a will to do God's will, (*Job.* 7. 17.) and uses the means which God hath put in his power; the greater will be his Knowledge, and the firmer his *Faith*.

After some such manner as this a man comes to believe that *the Scriptures are of Divine Authority*.

But tho' a man is never so firm in this Faith, and stedfastly believes every thing that is said in the Bible to be true, and to come from God; yet he thinks some things more necessary to be believed than others,  
in

in order to God's Glory and his own Obedience and Salvation, and the Good of Mankind. He therefore either frames to himself out of the *Scriptures* a *Form of sound Words*, (2 Tim. 1. 13.) or takes that *Summ of Faith* for his use which has long been and is still confessed by those who call themselves Christians. Such a *Form* is that which is commonly called the *Apostles Creed*, containing the *Apostles Doctrine*, and composed, for the main, in or nigh their days, and continued in Christ's Church to this time; and which he explains, or gets explained out of the *Scriptures*.

This brings on the 2d Question; namely,

2. *What are the particular Points of Doctrine which be think's most necessary to be believed?* And it is Resolved in the following *Section*.

CHAP. I.

Section 2.

*The Summ of Things necessary  
to be believed by a Christi-  
an.*

Artic. I.

**I believe in God, the Fa-  
ther Almighty, Maker  
of Heaven and Earth.**

I do believe that there is a God,  
an Infinite, (1 King. 8 27.) Eter-  
nal, (Psf. 90. 2.) Spirit, (Job. 4. 24.)  
absolutely perfect; (Psf. 147. 5.  
Rom. 1. 20,) and that this God is  
the Father, of whom are all things,  
(1 Cor. 8. 6.) and who is in a more  
eminent manner the Father of our  
Lord Jesus Christ, (Mat. 17. 5. Job.  
1. 14. Rom. 8. 32.) And I do be-  
lieve that Power belongeth unto  
him, (Psf. 62. 11.) so that he is able  
to

to do whatsoever he pleaseth, (*Eccles.* 8. 3.) who did at first create the World, and all things contained therein, (*Gen.* 1. 1.) and does now by his Divine Providence preserve them, (*Neb.* 9. 6.)

## Art. II.

**And in Jesus Christ, his only Son, our Lord.**

I do believe that that Man who was born of the Virgin *Mary* (*Luk.* 2. 7.) in the days of *Herod*, (*Mat.* 2. 1.) and who before his birth was by an Angel from Heaven named *Jesus*, (*Mat.* 1. 21.) was the True *Messias*, the Anointed of the Lord, (*Job.* 1. 41. and 11. 27.) whom God had so long and so often promised to send into the world, to be the *Saviour* of Mankind, (*Gen.* 3. 15. and 21. 12. and 49. 10. *Deut.* 18. 15.) And I do also believe that this Holy Person was, by an unspeakable Generation, begotten of God from all Eternity, (*Colos.* 1. 15, 17. *Heb.* 1. 5, 6.) God of God,  
and

and *very God of very God*, (*Job. 7. 29.*) and that he is rightly called our Lord by Vertue of that Dominion he has obtained over us, by creating first, (*Colos. 1. 16.*) and then redeeming us, (*1 Pet. 1. 18, 19.*)

### Art. III.

**who was conceived by  
the Holy Ghost, born of  
the Virgin Mary.**

I do believe that Jesus Christ was not conceived after the ordinary way, but by the wonderful Operation of the Holy Ghost overshadowing his Virgin Mother, (*Luke 1. 35.*) that he might assume our Nature without the Depravation of it, (*Luk. 1. 35.*) And I do moreover believe, that though by the admirable manner of his being conceived, no man was his Father; yet by deriving his bodily substance from his Mother, he is rightly said to be the *Seed of the Woman*, (*Gen. 3. 15.*) of the House and Family  
of

of David, (*Pf.* 132. 11. *Mat.* 15. 22. *Acts* 2. 30.) And is called the Son of Man, (*Mat.* 8. 20. *Mar.* 9. 12. *Luk.* 9. 22. *Joh.* 5. 27.)

#### Art. IV.

**Suffered under Pontius Pilate ; was Crucified, Dead and Buried ; he descended into Hell.**

I do believe that the only begotten Son of God, did, in our Nature, which he had assumed, not only really and truly suffer both in his body by tormenting pains, (*Mat.* 27. 26, 29, 37.) and in his soul by unknown sorrows, (*Mat.* 26. 38. *Luke.* 22. 44.) for the Redemption of Mankind, (*Gal.* 3. 13. *1 Pet.* 2. 24.) but even in the most shameful and ignominious manner also, being fastned by his Hands and Feet to a Cross, as Thieves and the vilest Malefactors were used, (*Luk.* 23. 33.) and there hung some hours, (*Luk.* 23. 44.) till he was Really dead, (*Luk.* 23. 46.) and then,  
for

for the greater certainty of it, like other dead men, was embalmed, and laid in the Grave, ( *Luk. 23. 53.* ) his soul in the mean time descending into those unknown Regions, where souls separated from their bodies are, ( *Psf. 16. 10. Acts 2. 31.* ) And I am verily perswaded, that all this was done when *Pontius Pilate* was Governour of *Judea*, under *Tiberius* the Roman Emperour, ( *Luk. 3. 1.* )

### Art. V.

## The Third Day he rose from the Dead.

I do believe that Jesus Christ, the Third Day after he died, according to his own Promise, ( *Joh. 2. 19.* ) and as the Scripture had foretold, ( *Psf. 18. 10.* ) had his soul, by the Power of the Godhead, re-united to his body, ( *Acts 2. 31, 32.* ) so that he was really and truly alive again, ( *Luk. 24. 39.* ) and is never to return to Death any more, ( *Rom. 6. 9.* )

Art.

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Art. VI.

**He Ascended into Heaven,  
and sitteth at the Right  
Hand of God.**

I believe that after he was risen from the Dead, and had conversed with his Disciples Forty Days, (*Acts* 1. 3.) while he was talking with them, he was taken up in a Cloud, and by the Ministry of Angels, carried up into Heaven, (*Acts* 1. 9, 10.) where being exalted far above all Principalities and Powers, (*Eph.* 1. 20, 21.) and placed in full Possession of the highest Power, Dignity and Dominion, he always appears in the Presence of God, making Intercession for us, (*Heb.* 7. 25. and 9. 24.)

Art. VII.

**From thence he shall  
come to judge the quick  
and the dead.**

I believe that he shall continue in Heaven till the End of the World,  
(*Acts*

( *Acts* 3. 21. ) and then he shall come from thence in the Clouds, attended with millions of Angels, and with the voice of the Archangel, and with the Trump of God, and shall call all mankind before him, ( *Mat.* 24. 30, 31. ) as well those that shall be then alive at his coming, ( *1 Thes.* 4. 17. ) as those that shall have been dead from the beginning of the World ( *Job.* 5. 28. ) and there shall Judge them all according to their Deeds, whether they have been good or whether they have been evil, ( *1 Cor.* 5. 10. )

### Art. VIII.

## I believe in the Holy Ghost.

I believe that there is a Third Person, ( *1 Job.* 5. 7. ) proceeding from the Father and the Son, ( *Job.* 15. 26. *Gal.* 4. 6. ) who also is God; ( *Acts* 5. 4. ) called in sacred Scripture the *Holy Spirit*, or *Holy Ghost*; not only upon the account of his own most perfect Holiness; and

and in Opposition to that *Unclean Spirit* the *Devil* ; bnt also as he is the cause of all Holiness in us, by his Graces sanctifying our souls and bodies, to a full and Eternal acceptation of them in the sight of God, (1 Cor. 6. 11.)

### Art. IX.

## The Holy Catholick Church.

I believe that Chr<sup>ist</sup> by the Preaching of the Gospel has called (not meerly out of *Judæa*, but) out of all Nations a Society of Men, (Mar. 28. 19. Acts 2. 41, 42. and 4. 32. and 5. 14 ) to be entred into one body by *Baptism*, (1 Cor. 12. 13.) and united under him as *their Head*, (Col. 1. 18.)

And that this *Catholick*, or *Universal Church*, or whole society of Christians dispersed over the world, containeth in it, as its parts, many particular Churches ; such as were those of *Corinth*, *Ephesus*, *Jerusalem* (the First Church planted by the Apostles,

postles, (*Luk. 24. 47.*) And that there is no One Governour on Earth, whom Christ hath appointed Head of the whole Church, or all particular Churches, or who is sufficient for such a Charge.

I further believe, that this Church is set apart for holy services, and that the Calling and Profession of the Members of it is *Holy*, (*1 Thes. 4. 7. 2 Tim. 1. 9. and 2. 19.*)

And I make no doubt, but that, according to his most gracious promise, against this Church, built up on the Rock of that Faith which St. Peter confessed, (who owned Jesus to be *the Christ*) the *Gates of Hell* (or the Power and Malice of the Devil, or any of his Agents) shall not finally prevail, (*Mat. 16. 18.*) but that in it there will be, in some part or other of the World, a constant *succession of Pastors* to the end of the World, (*Mat. 28. 20.*)

## The Communion of Saints.

I do further believe, That all Christians truly sanctified, have Fellowship

lowship not only with God the *Father*, the *Son*, (1 *Job*. 1. 3.) and the *Holy Ghost*, (2 *Cor*. 13. 14.) as dwelling with them; (*Job*. 14. 23.) but are united with the Saints, (*Rom*. 1. 7. *Eph*. 4. 16. 1 *Job*. 1. 7.) on Earth, the Lying Members of Christ, in *Faith* and *Charity*, in *Worship* and *Sacraments*, (*Acts* 2. 42. and 4. 32. 1 *Cor*. 12. 26. *Eph*. 4. 5, 13.) in Christian *Assemblies*, (*Heb*. 13. 25.) from which *Assemblies* those who willfully withdraw, whilst no sinful Conditions of Communion are really put upon them, (tho' through *Pride* and *Prejudice*, and the *Clamour* of the *Enemies* of an *Establishment*, it may be so suggested) do make such a *Schism*, *Breach* or *Rent* in the *Body* of the *Church*, as becometh not the *Members* of it, but is extreamly hurtful to *Order*, *Peace* and *Charity*, (*Rom*. 16. 17. 1 *Cor*. 1. 10. and 12. 25, 26.) dishonourable to *Religion* and displeasing to *Almighty God*.

## Art. X.

**The Forgiveness of Sins.**

I do believe, That not only all the sins whatsoever any Person was guilty of before he was baptized, are forgiven unto him at his Baptism, if he was duly qualified for the receiving of that Holy Ordinance, (*Acts* 2. 38. and 22. 16.) but also, that all the sins that any Person shall commit after Baptism, shall likewise, upon his true Repentance, be forgiven him by God, (*Mar.* 3. 28, 29. *Luk.* 24. 47.) for the sake of Christ's *meritorious sacrifice*, once offered on the Cross, (*Heb.* 9. 26.) by which he made Attonement for the sins of the World, (*Rom.* 5. 11. *Col* 1. 20. and 2. 13, 14. 1 *Joh.* 4. 10.)

## Art. XI.

**The Resurrection of the Body.**

I do believe, That as it is appointed for all men once to die  
(*Heb.*

(*Heb. 9. 27.*) so is it also determined, That at the end of the world there shall be a general *Resurrection* of the Dead, both of the *just and unjust*, (*Acts 24. 15.*) their Bodies (however their Parts may, before that, be scattered or dissolved) being by the Almighty Power of God raised again, and re-united to their souls, (*Job. 19. 26, 27.*) never to be separated any more, (*1 Cor. 15. 42, 53.*) And that as all the *just* shall be raised to a *Resurrection of Life*, so shall all the *unjust* to a *Resurrection of Damnation*, (*Job. 5. 19.*)

## Art. XII.

### And the Life Everlasting.

I do believe, That at the general Resurrection of the Last Day, all men shall be rewarded according to their Deeds, which they have done in their bodies, (*2 Cor. 5. 10.*) they that have done good shall go into Everlasting Life, (*Mat. 25. 46.*) a state of perfect Bliss and Happiness for ever; and they that have  
done

done evil, into everlasting punishment, (*Mat. 25. 46.*) a state of unspeakable woe and misery, where there shall be weeping and gnashing of Teeth to all Eternity, (*Mat. 25. 30.*)

These are the *Articles of the Faith of a Christian Man*. But if this Faith, tho never so firmly believed, does not work by Love, (*1 Cor. 7. 19. Gal. 5. 6. and 6. 15.*) it is vain, it is dead, it is such a Faith as the Devils have, who believe and tremble, but do not obey. Therefore we go on to show those *Christian Works or Duties* which are the Fruits of True Faith, and which, together with the belief of Revealed Doctrine, are called *Faith*, or an *Embracing the Gospel*, (*Mar. 16. 16. Job. 3. 18. 19.*) and this Faith God accounts, and through Christ, as a Condition on our part, of the Covenant of Baptism, (*Heb. 5. 9. 1 Pet. 3. 21.*)

## CHAP. II.

*Of the Things to be Practised by  
a Christian.*

**T**HE Duties belonging to a Christian  
 in Respect God, our selves and our  
 Neighbours, ( *1st*, 2. 11, 12. ) The Gos-  
 pel offering salvation to all men  
 upon the Terms of a Godly, Sober  
 and Righteous Life through the Me-  
 rits of Christ Jesus.

*Section I.*

*Of Duties towards God, to be  
 practised by every one that be-  
 lieves in him.*

Such Duties to God are, to Love  
 and Fear him, to Repent and turn to  
 him ; to Honour and Glorifie him ;  
 and to Trust in and Rely upon him,  
 with Contentment and Resignation.

*1. To Love God.*

God is the Chief Good, and there-  
 fore he is to be loved both by the

*Approbation of the Mind, and the Affection of the Heart*; and we are to Love him with *all our hearts*, and with *all our souls*; and to show we do so by *Keeping his Commandments*, (*John 14. 15.*) by chusing to suffer for his sake rather than to sin, (*Heb. 11. 25.*) by our delighting to converse with him in Prayer and Praises, in Reading and Hearing his Word, and Receiving the Sacrament; esteeming, with *David*, *One Day in his Courts better than a Thousand elsewhere*, (*Psal. 84. 10.*) And by our coming to those Spiritual Exercise with the same Earnestness as the panting Hart does to the Water-Brooks, and with the same cheerfulness of *Approbation*, though not always of *sensible Passion*, as we go to visit our dearest Friends. And, *Lastly*, by our longing desire to Enjoy him in Glory, not thinking the labour and service of our whole Lives too much towards the attaining that blessed state; Nor setting up our Rest on this side Heaven, (*Heb. 11. 16.*) but pressing and hastning towards it with

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Devout Affections and Holy Diligence; being willing, when God calls, to go out of the World, and patient to stay till he calls.

## 2. To Fear God.

*Fear* is a very affecting and powerful Passion; and is a most forcible means to hold us to our Duty, and to restrain us from sin: For how can he presume to offend by any willful neglect of his Duty, or by the commission of any known sin, that considers either the Knowledge and Power of God, or the Purity of his Nature? That he discerns all our Actions, as well secret as open; hears all our Words; and will as well punish all sin unrepented of, as he hates and condemns it? And as he is *able to cast both body and soul into Hell*, (Luke 12. 5.) so he has declared, That he *will not let the wicked go unpunished*, (Prov. 11. 21.)

And therefore the Scripture requires that we should *serve the Lord with Fear*, (Ps. 2. 11. Heb. 12. 28.)

But then this *Fear* is not servile or slavish, that no longer restrains

us from sin than the Rod is before us, or held over us; but *Filial*, the Fear of a Child, that is afraid of displeasing his Father, because he is his Father, and to whom he always pays, as well as owes, the greatest Reverence and Regard.

### 3. *To Repent and Turn to God.*

That which the Apostle stiles *Repentance towards God*, (*Acts* 20. 21.) is a turning from sin unto God. It's that which begins in the Knowledge of our selves, and ends in the actual forsaking of all sin that we come thus to the Knowledge of. And therefore as the scripture has made this necessary by way of Command; and without which we are told we shall *All* certainly *perish*, (*Luke* 13. 3, 5.) so whoever undertakes it must strictly enquire into the state of his own soul, carefully Re-view his past Life and compare his Actions with the Law of God (the Only Rule and Measure of Obedience). And such as  
he

he finds the state of his soul to be, such as his sins and their Aggravations are, such must his Repentance be. There must be *Recollection, self-condemnation, Confession, Resolution*, and in a word, *a New Nature*. Here he must consider the Heinousness and the Aggravations of his sins, as well as his own Danger. Against what Convictions, with what Deliberation, against what Vows and Resolution, how often, how long he has offended.

And because at the last we can never come to a perfect Knowledg of our selves, so as to remember whatever of that kind is past; or to observe the Daily Infirmities we are incident unto, we must say with *David, Who can understand his Errors?* And with him pray, *Cleanse thou me, O Lord, from secret and unknown Faults, (Psf. 19. 12.)*

To our Convictions must be added a stedfast and present Resolution of forsaking all those sins that we are thus convinced of. Unless it be stedfast our Convictions will soon lose their Force, and we shall Re-

turn to the same state again ; And unless it be present, and both taken up and followed without delay, we shall soon break through those Resolutions. Having Once Resolv'd, we must lose no Time, lest by Delays our Case grows to be dangerous, and we finally perish in the midst of such ineffectual Resolutions : When we walk abroad, we are not sure to come back alive. When we lie down to sleep, we know not whether e're we shall awake till we hear the sound of the last Trump. Or when we come upon our Death bed, who can tell but that our bodily pains, or the violence of other Distempers, may distract us, and render us altogether unfit for such a great Work as that of Repentance, which requires the utmost Force of all the Powers and Faculties of our souls to accomplish ? And then having all our Life-time thus put off our Repentance, and Rejected the Offers of Divine Grace, God may justly reject us, (*Prov. i. 27, &c.*) So necessary is it for us to remember our Creator

be-

before the evil days come, (*Eccles. 12. 1.*) and to redeem the time, and to awake out of sleep, (this drowsie and stupid condition) and arise from the dead, if we expect Christ should give us Life, (*Eph. 5. 14, 18.*)

To this Duty of Repentance is that of Fasting to be annexed. A Duty I call it; for how little soever it be Regarded, we find it enjoined by Almighty God, [*Joel 2. 12.*] Re-inforced by our Saviour, [*Mat. 6. 16, 17. 9. 15.*] and practised by the holy People of God in all Ages: As by *Esther* [*5. 18.*] by *Anna*, [*Luke 2. 37.*] by the Apostles, [*2 Cor. 6. 5. Acts 13. 2, 3.*] And because of the Excellent Use and Advantage it is of, as well as because of the Divine Institution, 'tis frequently in holy Writings joyned to Prayer, [*Mat. 17. 21. Luke 2. 37. Acts 14. 23. 1 Cor. 7. 5.*]

And of singular use it is, as it is a fit means to Keep under the Body, and bring it into subjection, and to render it the more helpful to the soul in Humiliation and Devotion. And here we are to observe, That the afflicting of the

soul for sin, and the *Abstaining* from it, is the principal thing which God Regards in our Fasts. He requires us to *Remove our Hearts rather than our Garments*, [Joel 2. 13.] to bewail our *Personal and National sins*, to loose the Bands of *Wickedness*, to undo the heavy burthens, and to let the Oppressed go free; to deal our Bread to the hungry, and bring the poor that are cast out to our Houses, and to give a covering to the naked, [Isa. 58. 6, 7.] And this we must do without Ostentation, and desire of Vain Glory, [Mat. 6. 16.] And then we may call, and the Lord will answer, [Isa. 58. 9.] and forgive all our Personal and National iniquities and Backslidings, and give us what we stand in need of.

#### 4. To Honour and Glorifie God.

The *Glory* of God is the highest End of Man, [Rom. 11. 33, 36. Phil. 1. 12. 1 Pet. 4. 11.] The *Glorifying* of him consisteth in a most Reverend *Esteem* of him, as a God Infinite in Power, Wisdom and Goodness; and in expressing  
and

and *setting forth* that Esteem by all the fit ways we are capable of. This is done,

1. By *Divine Meditation*. And this is undoubtedly a Duty very becoming a Christian when he is in his *House* or *Closet*, or in a Journey, or walking alone in the Fields, or in his Garden, or working at his Calling, or waking on his Bed; as Occasions shall be presented to him, to contemplate his own Unworthiness, and God's Greatness and Goodness, and the admirable Effects of them. The World abounds with Objects which afford him matter enough for the employing his busy and active soul in *Contemplation*. This was the Exercise of the *Isaac's*, and the *David's*, and other devout Souls, [*Gen. 24. 63. Ps. 63. 6.*] We need look no farther for Precedents than the Book of *Psalms*, a great part of which seems to be the Product of the pious and heavenly Meditation of *David* and of Others, in their Solitudes and Private Retirements. Sometimes the *Psalmist* contemplates the *Works of the Creation*, saying; *Lord, how*

wonderful are thy Works! In Wisdom hast thou made them all, [Ps. 104. 24.] Sometimes he meditates on the Works of God's Providence, saying, O Lord, thou preservest Man and Beast, [Ps. 36. 5.] Sometimes he meditates upon God's Laws; crying out, O! how I love thy Law, it is my meditation all the day, (Ps. 119. 97.) But the Noblest of all the Subjects of Meditation, is God's inestimable Love in the Redemption of the World, by the Ever-blessed Jesus, (Rom. 11. 31. 1 Cor. 2. 2. 1 Tim. 3. 16.)

Of Pious and Heavenly Meditation there are these following Benefits.

First, By Meditation our Good Thoughts are better digested, and we encrease in Knowledge and Grace.

Secondly, By Contemplating the Works of the Creation, and Providence, and finding how small a part we are of it, it moves us to humble our selves, and to cry out with the Psalmist, Lord, what is

M 22

*Man that thou art mindful of him !*  
&c. (Ps. 8. 4.)

Thirdly, By Meditating upon *Heaven and Hell, Death and Judgment*, our *Fears* are raised in order to the preventing of *Evil*, and our *Hopes* in order to the doing of *Good*.

Fourthly, The Devil, who watches all Opportunities, is by this means prevented from injecting into our Souls evil Thoughts, and sinful Imaginations; and therefore *blessed is the Man who doth meditate good things*, (Ecclus. 14. 20.)

Secondly, God is glorified, by directing even our common Actions to this great end, and particularly those (1 Cor. 10. 31.) of eating and drinking, not beginning a Meal without Prayer, nor ending without Thanksgiving; in some such Forms as are set down at the end of this Book.

Thirdly, By speaking piously and honourably of God in Conversation, upon all fit Occasions, in order to the stirring up others to give him glory, (Mal. 3. 16. Col. 3. 16. and 4. 6.)

Cor.

Contrary to this Duty is the  
*disboncuring of God.*

1. By *Blasphemies*, or speaking ill of God; or, by our wicked Conversation bringing *an evil report* upon him, for thus was the *Name of God blasphemed, among the Gentiles*, ( *Rom. 2. 23, 24.* ) by those wicked *Jews* who boasted of the Law, but did not keep it. And let all profane Wretches consider, what they do in their *Hours of Revelling*, or at any other time when they scoff at Religion, and make a jest of the Holy Scriptures; for God will also take his time to laugh at their *Calamities*, and to mock when their *Fear cometh*, ( *Prov. 1. 26.* )

2. By *Oaths and Curses*. This is one of the *trying Sins* of the Age, when many can hardly pronounce ten words without *Swearing* and *Imprecation*. Too often they wish, that which of all things in the World they should dread, *even their own Damnation*, in course of talk, and without being tempted or provok'd.

3. To

3. To these Sins may be added *False Oaths*, or wilful *Perjuries*, for the avoiding of which, let such as are tempted hereto, consider *Zachary's Curse*, *The flying Roll* of 20 Cubits in length, and 10 in breadth, which shall enter into the *House* of him that Swears falsely, and shall consume it with the *Timber* and *Stones* thereof, (*Zach. 5. 4.*)

4. There is yet another sort of *Perjury*, which is a *rash Oath*, when any one Swears at a venture, not knowing whether the thing be so or not.

Now, by all these, God is highly dishonoured, and provoked; and therefore when thou hast made a *Vow* to God, or *Promise* to Man, perform it, if it be in thy Power, (*Eccles. 5. 4.*) When thou art called before a *Lawful Magistrate*, beware of a false or rash Oath; and in common Discourse take our Saviours Advice, or rather obey his command, and swear not at all: (*Mat. 5. 34.*) For God will not hold him guiltless that taketh his Name in Vain (*Exod. 20. 7.*)

Fourthly, God is honoured and  
glori.

glorifi'd, by a *frequent repairing* to those *Places* which are set apart for *his Service*, and by a decent behaviour in them; not coming to Church out of meer Formality, nor employing our Time there otherwise than becometh such as consider the Holy Ends for which Christians assemble; that is, to glorifie God in his Perfections, to bless him for his Mercies, to ask blessings of him, to hear his Holy Word, and to celebrate his Sacraments.

Fifthly, In giving God *those things that are Gods* (Mat. 22. 21.) and not robbing him of his Tythes and Offerings, nor alienating Lands, Houses, or Goods, given by the owners for *truly pious Uses* (Mal. 3. 6. 1 Cor. 9. 13, 14) All which will be interpreted Sacrilege, and bring a Curse upon us both in our Persons and Estates (Mal. 3. 9.)

Sixthly, In *keeping Holy* the Times appointed for Divine Worship. Thus the *Jews* kept the *seventh Day* in Memory of the Creation of the World, (Gen. 2. 2, 3.) and

and we keep the *Lords Day* in Memory of the *Resurrection of Christ*. (Mat. 28. 1. Rev. 1. 10.) That and other days set apart for Gods Worship are not seasons for Physick, Accounts, Sleep, Journeys, as some, without Necessity, make them; but for Piety and Devotion, both at Home and in Publick; and for Charity also, (*Acts* 20. 7. *1 Cor.* 16. 2.) And seeing that God has given us all the Time we enjoy, we should not grutch him such small Portions of it, as he requires.

Seventhly, *By Worshipping of God.* which containeth in it.

1. *Adoration.*

2. *Prayer.*

1. *Adoration*, which is an Act of the deepest Reverence of Soul and Body, when we have set God before us, as the Object of our Devotion, (*Psalms* 95. 6.) Hereby we admire and celebrate the glorious *Nature, Attributes* and *Works* of God, and with Holy Rapture make acknowledgment of his Infinite Love

Love to Mankind, revealed in the Dispensation of the Gospel. Adoration is a Duty we owe to God alone, and therefore we are expressly forbid, *to make to our selves any Graven Image, or to Bow down to and Worship the likeness of any thing in Heaven, the Earth, or the Water* (Exo. 20. 4, 5.) And, in Baptism, we do, in Effect, promise not to Worship the *Devil*, or to make any Compact or Contract with him, by Witchcraft, or any other way whatever, or to consult with those that do, or may be thought so to do, for recovery of *Goods, Health, &c.* And as we are forbid the *outward Idolatry* to Creatures, so we are forbid the *inward Idolatry* of the Heart, in placing our Affections upon any thing here below more than upon the Lord our God, whom only we are to worship and serve (Mat. 4. 10. Col. 3. 5. Phil. 3. 19.)

## 2. Prayer.

*Prayer* has six Branches, viz. *Confession, Profession, Petition, Deprecation,*

*ation, Intercession and Thanksgiving.*  
In all which Purity of Heart, Re-  
verence, Humility, Faith, Zeal  
and Freedom from wandring of  
Mind and disturbance of Passion  
becometh Holy Men and Women.

### 1. *Confession.*

That is acknowledging *in*  
*gross*, that we are sinful; or *in par-*  
*ticular*, enumerating the several  
sorts, Acts and Aggravations of  
our Sins, and heartily bewailing the  
same; but that of enumerating  
the sorts and Acts is only fit for  
our Private *Closets* and *Retire-*  
*ments*; after we have taken a seri-  
ous review of our Lives; and espe-  
cially of the Thoughts, *Words* and  
*Deeds* of the Day past.

### 2. *Profession.*

This is an humble Declaration  
of our hearty sorrow for the Sins  
we have Confessed, and our ha-  
tred of them, and our Resolution,  
by the Grace of God, to bring  
forth the fruits of Repentance, and  
amendment of Life.

3. *Pe-*

3. *Petition.*

That is begging of God pardon for our Sins, the Assistance of his Grace to forsake them, and to lead new Lives; a supply of such necessaries of this Life, as he in his infinite Wisdom sees more convenient for us, than we for ourselves, and comfortable Hopes of the things of a better Life, whenever we put off these Earthly Tabernacles.

4. *Deprecation.*

Which is Praying to God to turn away from us,

1. The *evil* of *Sin*, and especially to keep us from the Commission of such wickednesses as we are more addicted to, either by Nature, or worldly Consideration, or evil Custom.

2. The *evil* of *Punishment*, either *Temporal*, with Submission to his Will; or *Eternal*, in the World to come. Such is that Form of Deprecation in the Litany, from all  
Evil

Evil and Mischief, from Sin, from the Crafts and Assaults of the Devil, from thy Wrath, and from everlasting Damnation, good Lord deliver us.

### 5. Intercession.

That must be for all Mankind, for the Nation wherein we live, for the whole Catholick Church, and that particular Church whereof we are Members, for our King, for all the Royal Family; for all the Ministers of State and Justice, for the Universities, and Schools; for our Private Relations, for all in Trouble and Affliction; for our Enemies and those who despightfully use us (Mat. 5. 44.) for Friends and Benefactors.

### 6. Thanksgiving.

And this is Praising God for all his Mercies to us and to Mankind, in the Name of Christ. (Eph. 5. 20.) Christians are to praise him for sending his Son, and

and Holy Spirit ; for the Preservation of his Church, for all the Examples and Patterns of Piety gone before us, for the means of Grace, his Word, Worship and Sacraments : For the particular blessing of Food, Rayment, &c. or Preservation of our selves, or Relations, and the like. VVhen we consider such Mercies it would well become us to say with Reverence and Devotion, *Glory be to our Creator, Redeemer, and Sanctifier for ever and ever, Amen.* This duty of Praise is sometimes to be performed by singing of *Psalms* (as particularly 4, 15, 23, 67, 100, 117, 128, 134.) and *Hymns and Spiritual Songs*, which render the Service very Solemn, and are a means to raise Devotion in a Private Family or Publick Assembly, (*Eph. 5. 19. Col. 3. 16. James 5. 13.*) As for stated *Publick Prayers* in Churches, and Private in Families, he who wilfully Absents himself from either without just Cause and necessary Impediment, loses the Blessing of God's presence, promised *where but two or three are met together*

together in his Name, (Mat. 18. 20.)

And as for *Secret Devotion*, our Saviour himself directs it in these words, *Thou, when thou prayest, enter into thy Closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly,* (Mat. 6.6.)

And this must be done at least every *Morning* and *Evening*; it being not safe to let pass the *sins*, or to adventure the *Perils* of a Day or Night, without begging pardon for the one, and the Divine protection to prevent the other.

And in this private Address we must unbosom our selves, by making a full and free Confession of our sins, and laying open all our wants, and asking suitable supplies; *lifting up holy hands without wrath or doubting,* (1 Tim. 2. 8.) And then (as the Son of Syrac says) *The Prayer of the humble pierceth the Clouds, and will not turn away till the Highest regard it,* (Ecclus. 35. 17.)

*Eighthly,*

*Eightly, God is glorify'd by the worthy Receiving the Sacrament of the Lord's Supper.*

This is an holy *Rite* of the *New Covenant*, agreeable to the *Passover* under the *Old*. In this *Rite*, by the outward and visible signs of Bread broken, and VVine poured forth, (*Mat. 26. 26, 27, 28. Mark 14. 22, 23, 24. Luke 22. 19, 20.*) is represented the Sacrifice of Christ upon the Cross, in the Offering of which, his Flesh was rent, and his Blood shed forth, (*John 19. 34.*) And by eating of that Bread, and drinking of that Cup, set apart by Christian Ministers in the Church, according to Christ's own Institution, is made a *Festival Memorial* of the Sacrifice of the Death of Christ, which by it is shewed forth till He cometh to Judge the World. (*1 Cor. 11. 23, 24, 25, 26.*) To as many Baptized Persons, as do this in such manner as God is pleased to account meet or worthy, those outward Signs and Actions are both means whereby we receive the Benefits of Christ's Sacrifice, and also Pledges and Tokens from God, to assure

assure us, that we verily and indeed partake of them.

To this Sacrament we are to come, because Christ expressly commands all to do it, ( *Mat. 26. 26, 27. 1 Cor. 11. 23, to 26.* ) in both kinds. And we cannot do less out of Love and Thankfulness to our Redeemer, than to make such a Memorial of his Death. Here we renew our holy Vows, which we have need to do as oft as we can. Hereby also the Church is edified, the Bread which we break ( *1 Cor. 10. 16.* ) being the Communion of the Body of Christ, and the Cup which we drink being the Communion of the Blood of Christ, or a publick act of Christian Fellowship, ( *1 Cor. 10. 20, 21.* ) made by the Members of Christ's Church, in or for a Remembrance of his Passion, to which God never denies his Blessing, it being his own Ordinance.

Before a Man comes to this Supper, he must retire, and with Reverence and Godly Fear, carefully examine himself, ( *1 Cor. 11. 28.* ) and condemn himself for that which

which he finds amiss, resolving by God's Grace, having done wickedly, to do so no more. *He is to judge himself that he may not be judged,* (1 Cor. 11.31.) And if he finds any thing good in himself, he is to Bless God for his Grace, and to desire that he may grow in it, & persevere in Holiness to his Lives end. [ See the *Head*, of *Repentance*. ] He is also to prepare himself with a *lively Faith* in God's Mercy through Christ, and with a *thankful Heart* for the Benefit of Christ's Death, and with fervent *Charity* to all, ( not excepting Enemies, *Mat. 5. 23, 24.* ) and especially to his Fellow Communicants.

*When he comes there, he must with all Devout Affection exercise himself in the aforesaid Acts of Reverence, Repentance, and Faith, and Thankfulness, and Charity, and holy Resolution.*

*After the Sacrament, he is again to do the same, and to humble himself for any Failures in that Duty, of which he may have observed himself to have been guilty; and to bless God, who has vouchsaf-*  
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ed to make him a partaker of that Ordinance, and to resolve by God's help, having solemnly renewed his *Baptismal Vow*, not to break it again. In sum, God is honoured by a Christian Life, *Herein* (saith Christ to his Disciples) (*John 15. 1.*) *is my Father glorified, that ye bear much fruit.*

*See at the end of this Book, Prayers proper upon that Occasion.*

### 5. *To trust and rely on God.*

It is the Duty of all good Christians, to depend and rest on God, for all the good things which concern their *Souls and Bodies*, either here or hereafter, with Contentment and Resignation of Mind.

#### 1. *Their Souls.*

We may be said to rely on God for the things which concern our Souls, by *Faith*, *Hope*, and *Patience* in well-doing; that is, by believing that all God hath said is true, and that all which he hath

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promised will be fulfilled ; by depending upon him without murmuring, and with a firm expectation, that *all things shall work together for good to us, whilst we love* (Rom. 8. 28) and obey him, and *cast our care on him*, (1 Pet. 5. 7.) But without this Love and Obedience, our Faith and Hope are vain, and we may indeed wait with Patience, but shall never become Heirs of those precious Promises, which without the performance of the Conditions required on our part, do not at all belong to us.

## 2. Their Bodies.

We are likewise to rely upon God for such a measure of these outward things, as He in his great Wisdom sees fit for us ; and so to learn the true Art of *Contentedness*. Would'st thou be greater than thou art ? And does not thy Rank and Quality please thee ?

1. Why should Dust and Ashes be proud ? Or why should not God do what he will with that which is

his own? Friend, he does thee no wrong, ( Mat. 23. 13, 15. ) The Clay may with more Justice quarrel with the Potter, for being formed into a Vessel of dishonour, ( Rom. 9. 21. ) Or the small Rafter with the Master Carpenter, for not being made a King-Post, or a Summer. Why should not the great Architect of the Universe, have Skill enough to dispose of so small a material as Man is? Or he who stretcht forth the Heavens, not know how to place a little lump of Earth?

2. Consider that Men in great Offices stand in high and slippery Places; whilst those below them take aim, and shoot at them; and though they may miss their Honours and Preferments, they are sure to hit their Failings and Infirmities. Think also, that the Cares and Temptations of worldly Greatness are more than the Felicities. The very Thoughts of them made Saul the Son of Kish, *bide himself among the Stuff*, ( 1 Sam. 10. 22. ) He had rather have been

feeding his Father's Asses, than be made King of the *Israelites*. Dost thou covet Riches? Or art thou troubled that others have a greater share than thou of this Worlds Goods? Consider,

1. That the world, and all that is therein, is wholly and solely at God's dispose; *The Fowles of the Air, the Fish of the Sea, the Beasts of the Field, and the Cattel upon a Thousand Hills, the Corn and the Wine, the Gold and the Silver, the Wooll and the Flax,* (*Hof. 2. 8, 9.*) And a Beggar may as well contend with him who gives him a small piece of Silver, to enlarge his Bounty, and make it a Talent of Gold, or an Annual Stipend, as a Creature dispute about any thing with his Creator.

2. Thou settest thy Heart upon great uncertainties, which *the moth and rust doth corrupt, and Thieves break in and steal,* (*Mat. 6. 19.*) A Tempestuous Sea may sink an able Merchant; an ill Season eat up a skilful Husbandman;

a neglected Brand or Candles-end, soon reduce to Ashes Kings Palaces, and the stately Edifices of proud Cities, with all their Trophies, Magazines, and Rich Furnitures; and thus do *Riches make themselves wings, and fly away as Eagles*, Prov. 23. 5.

3. They are not able to help thee in the Day of thy Distress. How can any Treasure ease torturing Pains of Body, or Grief arising from Shame or Disgrace? And much less the wounds of a guilty Conscience? The whole world cannot comfort thee, when thy Soul is lost, or purchase *a drop of water to cool thy tongue, when thou shalt be tormented in the Infernal Flames*, Luke 16. 24.

4. Plenty of *Riches* leads Men into a Thousand Snares, and pierces them *through with many sorrows*, 1 Tim. 6. 9, 10. And the severe Accounts they must one Day give of their Stewardships, will make, to most of them, their passage into Heaven more difficult, than

that of a Camel through the Eye of a Needle, Mat. 19. 24.

Why art thou cast down, O weak Christian? And why is thy soul so disquieted within thee, because the World smiles not upon thee? Trust still in God, Ps. 42. 5, 11. If thou art of low degree, and of mean Parentage, be content with thy station, and diligent in it. Remember we are all the Sons of Adam, and that Vertuous Actions alone gave the first rise to Honourable Families, and that the most High God bath regard to the mean and humble, Luke 1. 51, 52.

If thou art poor and needy, He who cloaths the Lillies, and feeds the Ravens, will provide for thee to day, and let to morrow take care for it self, sufficient unto the day is the evil thereof, Mat. 6. 34. Altho' the Fig-tree should not blossom, nor fruit be in the Vine, the labour of the Olive fail, the fields yield no Meat, the Flocks be cut off from the fold, and no Herd in the stalls, yet will I rejoyce in the Lord, Hab. 3. 17, 18.

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If thou labourest under *Troubles*, *Crosses*, and *Afflictions*, or painful, *Diseases* or *Distempers*; Consider,

1. *Why should a living Man complain?* Lam. 3. 39. It was the Devil's Argument, *Skin for Skin, and all that a Man hath will he give for his Life*, Job 2. 4.

2. *Man is born to trouble*, as the sparks fly upwards, Job 5. 7. And a heavy yoke is upon the Sons of Adam, from the day that they go out of the Womb, till the day that they return to the Mother of all things, Ecclus. 40. 1.

3. Are not thy *Troubles* and *Afflictions*, or bodily Pains suited by God to thy sins, to reclaim thee from some evil Courses? Or are they not sent thee as a tryal and exercise of thy Faith and Patience? Or to wean thee from the World, and from setting up thy rest here below?

4. Are they not Ten Thousand times less than thou hast deserved?

For

For when we consider what we have merited, *every mouth must be stopped, and the whole World must become guilty before God*, Rom. 3. 19.

5. Make up thy Accompts with God, and see if thy Receipts be not greater than thy Disbursements; and the Mercies thou enjoyest, more in number than the things thou wantest. But do not affright thy self with Images of past Calamities, or dress up new ones in Imagination and wandering Thoughts.

6. God lays upon none of his Children *more than they are able to bear*, neither does he *willingly afflict the Children of Men*, Lam. 3. 33. But *Fools for their transgressions are afflicted*, Ps. 107. 17. and when he sees his time, and them fit for Mercies, he will put an end to all their Troubles.

*Art thou Oppressed or Persecuted?*

If it be for doing ill, thou hast no reason to complain; if for doing  
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ing well, happy art thou. And these *light Afflictions* which are but for a moment, shall work for thee a far more exceeding and eternal weight of glory, 2 Cor. 4. 17. Neither are the sufferings of this Life, worthy to be compared with the glory that shall be revealed, Rom. 8. 18.

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## C H A P. II.

## S E C T. II.

*Duties to our Selves.*

**T**Hese Duties are *Consideration*,  
*Resolution*, *Humility*, *Dili-*  
*gence in our Callings*, *Chastity*, and  
*Moderateness*.

1. *Consideration*, or a serious and careful *weighing* in our Minds what *we are*, what *we think*, *speak*, or *act*. No Opinion is to be taken up, no Word to be spoken, no Action to be done at all adventure, and without being consider'd. If any thing of this kind proves well, it is by chance, and no thanks are due to us. All our Thoughtfulness and Discretion is little enough to guide us. How strangely then shall we err without Direction? *Psal. 119. 59. Eccles. 5. 1. Isa.*

1. 3. *Hag.* 1. 5, 7. How shall Men, who consider not the worth of their Souls, take care to save them? How shall those who *think not* what their *ways* are, turn their Feet out of them, when they are evil? *Ezek.* 18. 14, 27, 28.

2. *Resolution.* When we have considered well, it will be of use to us to resolve to act accordingly. Resolution giveth strength to the mind; and there is great need of it, in order to the passing safe thro' the changes and temptations of this present Life; and 'tis what good Men have still been bent upon: *As for me and my House, we will serve the Lord*, said *Joshua*, (*Josh.* 24. 15.) And the Primitive Christians of *Antioch*, were exhorted, that *with purpose of Heart, they would cleave unto the Lord*, (*Acts* 11. 23.) And if evil men go through much difficulties by obstinacy, why may not good Men do so by holy Resolution? A Resolution agreeable to the solemn Vow made in Baptism, to promote the glory of God against *the World, the Flesh and the Devil.* 3. *Lu-*

3. *Humility.* We must have an humble Opinion of our selves, and be content if others have the same; for our best faculties and services are imperfect; and if we are proud of our sins, we *glory in our shame*, (*Phil. 3. 19.*) If a *proud man* loves himself, he loves what God hates, for *He is an abomination to God*, (*Prov. 16. 5.*) and a *haughty spirit goes before a fall*, (*Prov. 16. 18.*) Besides, it is a vanity in great Person, to think they acquire respect or reverence, by being proud or superstitious. If we are proud of the *gifts of Nature*, we are out-done in most, by some or other of the lower Creatures: If of our *Birbright and Parentage*, we should consider that the *Atchievements* of our Ancestors can hardly be called ours, unless they be seconded by our vertuous and noble Actions. If of *Riches*, alas, they are not good to us, unless by a good use of them, we make them such. If lastly, we are proud of the *Gifts of Grace*, they are none of our own; and of them *St. Paul* himself thought.

thought it *not expedient to glory*, (2 Cor. 12. 1.) Wherefore let us learn of our great Lord and Master, *to be meek and lowly*, (Mat. 11. 29.) and quench the first risings of pride and vain-glory in our hearts, with as much diligence, as we would a Fire that is already begun in our Houses.

#### 4. *Diligence in our Callings.*

There is no quality or condition from that of a King, who sits upon the Throne, to him who grinds at the Mill, that exempts Men from some kind of Calling, wherein they are bound to imploy the Talents God has given them; especially those who live upon their Labours, *who are not to eat, if they do not work*, (2 Thes. 3. 10) And Solomon sends the Sluggard to the Ant, *to learn to provide his Meat in the Summer, and his Food in the Harvest*, (Prov. 6. 6, 8.) assuring them, that otherwise, *Poverty will come as one that travelleth, and want as an armed Man*, (Prov. 6. 11.)

#### 5. *Chastity.*

## 5. Chastity.

As on the one hand *Marriage is honourable, and the Bed undefiled*, (Heb. 13. 4.) and a Man may lawfully *rejoyce in the Wife of his Youth*, Prov. 5. 18. So on the other, we are to abstain, not only from the grosser acts of Adultery and Fornication, and all other such filthiness, but also from the lower degrees of Lust, as *coveting our Neighbours Wife*, Exod. 20. 17. Or *looking on a woman to lust after her*, Mat 5. 28. As likewise *chambering and wantonness*, Rom. 13. 13. and *corrupt communication*, Eph. 4. 29. And entertaining in our Fancies, foul and filthy thoughts and desires; all which are odious to God, who sees the Heart, and loves none but the pure and spotless.

Besides, these sins of the Flesh, ruin Mens Estates, and bring Diseases both loathsome and painful, and so makes the Committers of them the *Devils Martyrs*. Wherefore *beware of a Whorish Woman, lust not after her beauty, nor let her take*

take thee with her Eye-lids, Prov. 6. 24, 25. For she is a deep Ditch, and a narrow pit, Prov. 23. 27. And the young Man void of Understanding goes after her, as an Ox to the slaughter, and till a Dart strike through his Liver, Prov. 7. 22, 23.

But, which is worst of all, if this sin be not attended with Judgments here, as Sodom and Gomorrah was with Fire and Brimstone from Heaven, Gen. 19. 24. or as the Incest of Ammon, 2 Sam. 13. 28, 29. Or the sin of Zimri and Cozbi, Numb. 25. 8. yet it is sure to be rewarded with Hell-Fire at last. For Whoremongers and Adulterers God will judge, Heb. 13. 4. And whoever defiles his Body, which is the Temple of God, him will God destroy, 1 Cor. 3. 17. No such Transgressors, without an extraordinary Repentance, shall inherit the Kingdom of God, 1 Cor. 6. 9.

As likewise, we must believe, for every lascivious and filthy Word and Thought unrepented of, they shall give an account at the Day of Judgment, Mat. 12. 36. Where-

Wherefore let us stifle the very first motions to any of these Sins; for to parly with them, or entertain thoughts of them, is to cherish small sparks of the fire of Lust in our Bosoms, which will at the last break out into a Flame, and devour us.

### 6. *Moderateness.*

Of which there are 5 Branches, viz. In *Meats, Drinks, Sleep, Recreations* and *Apparel*. The Two First go commonly under the Name of *Temperance*.

#### 1. *Of Temperance in Meats.*

Man is of such a frame, that eating is necessary to preserve life: but then it must be with moderation, of which he himself is the best Judge: For the same Proportion of Meat, may give one Man a Surfeit, which will not satisfy another's Hunger; and the eating of that Food which may be necessary for a sick or weak Man's digestion, would be reputed wan-

wantonness and luxury in one of a stronger Constitution. And thus far the Wise Man encourages us, and tells us, That *it is good for a Man to eat, and to make his soul enjoy the fruits of his labour, that he takes under the Sun, all the days of his Life, which God gives him, for it is his Portion*, Eccl. 5. 18. But withal, he gives us this Caution, not to eat more than is sufficient, *lest we be filled therewith, and vomit it up again*, Prov. 25. 16. And our Saviour commands us, to take heed of having our *Hearts overcharged with surfeiting*, Luke 21. 3, 4. And St. Paul, *not to make Provision for the Flesh, to fulfil the Lusts thereof*, Rom. 13. 14. And whoever does so, abuses the bounty of God, starves Charity, that Luxury may abound, and exposes his Body to manifold Distempers here, and to the pains of Hell hereafter.

## 2. Of Temperance in Drinks.

As in *Meats*, so in *Drinks*, whatsoever exceeds a moderate Refreshment, tho perhaps it makes  
no

no visible change in a Man of a stronger Brain, is a degree of *Intemperance*, and therefore those who are mighty to drink *Wine*, and rise early in the Morning, to follow strong drink, and continue till night, till *Wine* inflame them, Isa. 5. 11. have a dreadful Curse denounced against them. Besides the waste and abuse of God's good Creatures, (which would have relieved many thirsty Souls.) Such Men are the Devil's Factors, and make it matter of sport and Recreation, to draw on others to the like excess, and then triumph when they see them fall. But woe unto him that puts his Bottle to his Neighbours Mouth, and makes him drunk, Hab. 2. 15.

Some there are that plead a necessity, and others who think they make plausible Excuses for this sin of Drunkenness, namely, good Fellowship, maintaining of Friendship, chearing of their Spirits, and putting away of cares; hereby they do but deceive themselves. Who hath woe? who hath sorrow? who has contentions? who has babblings? who has wounds

wounds without cause? they that tarry long at the Wine, Prov. 23.29,30. And again, *strong drink is raging*, Pr. 20.1. And how often have we seen Men of the mildest Dispositions, go into those drunken meetings, with the most friendly Embraces, and anon, come out like chafed *Lyons* and *Tygers*, and sheath their Swords in each others Bowels, making their Wives Widows, and their Children Fatherless? It were endless to reckon up the manifold mischiefs, and dreadful consequences of those Extravagancies, of which the Committers themselves are able to take the justest measures, when those that prey'd upon them, shall be the first that forsake them; when the Extortioners take possession of their Patrimony, and *Palsies*, *Megrims*, *Gouts*, *Dropsies*, and other as dangerous, but more loathsome Diseases torment their bodies. And as for the *putting away cares*, they may indeed for the present drown their sorrows in Wine and strong Drink; but after a short time, they will be sure to rise again,  
and

and float like so many Dead Carcasses, in more ugly and deformed shapes.

Others tell us Drinking is an expedient to make *Bargains*, and to do *business*, which is, in plain English, to over-reach their Neighbours, by dealing with them, when Drink has driven out Reason: such defrauding is contrary to St. Paul's Commands, who requires us rather to *take wrong, and suffer our selves to be defrauded* (1 Cor. 6, 7.) than to do wrong, or to defraud.

There is a *third sort* of *Wine-bibbers*, who fear to be reproach'd for being stricter than their Neighbours, if they lead a sober Life; but are not afraid of being disowned by Christ in the Kingdom of his Father, for their Intemperance, and the many sins that attend it.

There are some that know not how otherwise to *pass away their time* (their precious time) of which the Damned Souls in Hell would give the wealth of the whole World, were it in their power, to recall

recall a few Days or Hours. Wherefore look not on the Wine when it is red, and sparkles in the Cup, for at last it biteth like a Serpent, and stingeth like an Adder, Prov. 23. 31, 32. And there is yet something more dreadful than any temporal Judgment; Drunkards shall never inherit the Kingdom of God, 1 Cor. 6. 10. And the end of these things is Death, and Eternal Damnation, Rom. 6. 23.

### 3. Of Moderateness in Sleep.

This was ordained by God for refreshing and supporting our frail Bodies, so as to enable us for such Labours, as the duties of our Religion, and the works of our Calling require of us; & what is beyond this is a sort of *Intemperance*, which wasteth our precious time, and often consumeth our Estates; for drowsiness shall cloath a Man with Raggs, (Prov. 23. 21.) It also filleth our bodies with Diseases, making them as so many sinks of ill Humours, and renders us useless both to God, our selves, and the World, and in effect, dead whilst we live. 4. Of

4. Of *Moderateness*, in Recreations.

Of these we are to take care, that they neither dishonour God, nor injure our Neighbour, nor take up too great a part of our time; as likewise that we do not set our Hearts upon them. And here let all those who can spend whole days and nights in Cards, and Dice, and other idle Pastimes, consider whether they can satisfy themselves, that God gave them so much time to so little purpose, and brought them into his Vineyard to stand idle in it, *Mat.* 20. 6.

5. Of *Moderateness*, in Apparel.

The first occasion of Cloathing was the covering the Nakedness of *Adam & Eve*, after sin had brought in shame, & therefore we have very little reason to be proud of such Ornaments. Another end was to fence our Bodies from cold, and preserve our Health, and a third to distinguish Sexes, which has been

been observed by all Nations, and God himself expressly provided for it among the *Jews*. *The Woman shall not wear that which pertaineth unto a Man, neither shall a Man put on a Woman's Garment, for all that do so are abomination unto the Lord, Deut. 22. 5.* Now, for as much as all Kingdoms and Countreys, for the most part, have distinct habits, and those commonly alter every Age, and amongst us almost every Year; it is impossible to give particular Rules about them. Only sure we are, that immodest Apparel, the Attire of Harlots, a Phantastical Dress, superfluity of Ornament, Cloathing above our Estates, Degree, or Calling, and unagreeable to our Age and Sex; is that which becomes not Christian Men and Women.

CHAP.

## C H A P. II.

## S E C T. III.

*Duties towards our Neighbours.*

WE are commanded to *love our Neighbours as our selves*: *Mat. 22. 39. Jam. 2. 8.* and we are to esteem every Man our Neighbour, *Luke 10. 29, 36, 37.*

Duties to our Neighbour, are,

1. To speak *truth* every Man to and of his Neighbour; *Eph. 4. 25.* Lying is of the Devil, *John 8. 44.* and it leads to him. And though a Lie may be hid from Man, God knoweth the Heart, and Liars must expect their part in the burning Lake, *Rev. 21. 8.* Especially such as bear *false witness* against others, hurting thereby their Body, Goods and Name. E-  
very

very Member of a Society has a right to Truth, and by the mutual Trust and Confidence of the Members it is preserved: But when *Truth* and *Faith* cease, it is dissolved. Therefore he that will take Coals, let him take a Liar into his Bosom.

2. *To be just in all our Dealings: Doing by them, as we would they should do by us, Mat. 7. 12.* This Rule, well observ'd, would maintain Property and Peace in the World, without which, Families, Cities, Kingdoms are destroy'd, and Men live in a state of Fear and Violence, and provoke the *Righteous God*, who governs by methods of *Justice and Judgment*, Gen. 18. 19. 2 Sam. 23. 3. and poureth blessings upon the Head of the just, Prov. 10. 6. He will be such a just Man who has rooted Covetousness out of his Heart. He that keeps the Command, *Thou shalt not cover*, will not break the *Thou shalt not steal*.

3. To be *Courteous* in our Behaviour, and in *Honour* to prefer one another, *Rom.* 12. 10. and to be *easy* to be entreated, *Jam.* 3. 17. He that thinks not too highly of himself will be *humane* to others.

4. To be *Patient*, and *Gentle*, and *Peaceable*, (*Rom.* 12. 18.) towards all Men, and to let all *Rigour* and *Bitterness*, *Wrath* and *Clamour* be put away from us, *Eph.* 4. 31. Such a churlish Temper and such boisterous Passions, as govern'd in *Nabal*, will render us very uneasy, both to our selves, and all who *Converse* with us.

5. To set a just *Value* and *Esteem* upon the extraordinary *Gifts*, and *Parts* of others, neither envying nor detracting from them, nor seeking by any ways whatever to eclipse them; of which, it is to be feared, too many are highly guilty.

6. To

6. To promote, to our power, and in our stations, *the salvation of others*, Jam. 5. 19, 20. This is the greatest of Charities, and it is done several ways. As, by recommending them to God by fervent Prayer; by setting them a pattern of a holy Life; by endeavouring their Instruction, by ourselves or others, in the things that belong to their Eternal Peace; by lending or giving them Books of Piety; by reading to them, as we have opportunity, the Scriptures, or other Pious Books, if they either cannot read at all, or very imperfectly, or are disabled by Infirmary; by putting them in mind of the Duties they omit, particularly of their neglecting the Lord's-day, and the holy Communion; by encouraging them when they do well; by speaking well of them, and comfortably to them; by shewing them the true kindness of Discreet Admonition, and Brotherly Reproof, *Levit. 19. 17. Psal. 141. 5. Mat. 18. 15, 16.* By assisting them in healing the

*Wounds of their Conscience. He can be no Friend to his own Soul, who is none to his Neighbour's.*

7. To *Assist* (as we well can) those whom we see or know to be in any worldly *Distress*, either by our Advice, Interest, or Purse, as we are able, and that with a chearful Countenance and comfortable Words. *For whose hath this Worlds Goods, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him ?* 1 John 3. 17. A sad thing it is to observe how prodigal some Men and Women are in Rich Cloaths, and Sumptuous Tables, and yet provide not one Garment for the Widow, and Fatherless, nor a few Crumbs for a poor *Lazarus*.

8. To pay *thankful Acknowledgments* to all our *Benefactors*, of what kind soever, and, as we have Opportunities, to make suitable Returns: And not, as the manner of some is, to repay Favours and Kindnesses with Ingratitude, and Injuries.

9. Those

9. Those who have the *Supream Authority* are to look upon themselves as God's Vicegerents. They are not, on the one side, to be a terror to good Works, nor, on the other, to bear the Sword in vain, but as the Ministers of God, to execute wrath upon them that do evil, Rom. 13. 4. And to these must every Soul within their Dominions be subject, in all things lawful, Mat. 10. 18. Acts 4. 19. and whoever is not, resists the Ordinance of God, Rom. 13. 12. They must likewise pay them Tribute, Rom. 13. 6. And pray for them, and all who are deputed by them, that so they may lead a quiet and peaceable Life, in all Godliness and Honesty, 1 Tim. 2. 2.

10. Those who are *Spiritual Fathers in Christ*, are to take Care of all the Souls committed to their Charge. To preach the Word, to be instant in season and out of season, to reprove, rebuke, and exhort with all long suffering, 2 Tim. 4. 2. And to this end a Bishop must be blame-

blameless, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, nor greedy of filthy lucre, and one who rules well his own house, 1 Tim. 3. 2, 3, 4. And this Character every other Christian Minister, is to endeavour to make good, with respect to the Circumstances in which he is.

Those that are under them, must esteem them very highly in love for their work sake, 1 Thes. 5. 12, 13. And look upon them as those who watch for their Souls, and must give an account of them, Heb. 13. 17. And, lastly, they must pray for them, that utterance may be given them, and that they may open their Mouths boldly, to make known the Mysteries of the Gospel, Col. 4. 3.

II. Those who are natural Parents, are early to bring their Children to Baptism, and afterwards as they grow up, to Confirmation, and the holy Communion. To such good ends, it is their Duty, to instil into their Minds be-  
times,

times. the *Principles* of Christian Religion, and to keep them to their Duty, sometimes by Rewards and Encouragements, sometimes by moderate Correction and Punishment, but always by their own good Examples; and never by reviling Language, and other unlawful Severities. And those of *Noble Families*, and plentiful Fortunes, are to spare no sort of Education that may qualify their Children, to serve either Church or State, in Places proper for them; for as much as their *Examples*, *Interest*, *Reputation*, and *Revenues*, will have very great influence upon their dependants and inferiors. And those of a *lower rank* are to take care of putting their Children in some way of getting an honest livelihood, and when they are fit for a wedded life. to bless them, and give them all the reasonable supplies they can, and to arm them with all necessary cautions and instructions, but never to force them to marry such as they abhor and loath; lest the Soul of a Child thus grieved, and

put into a state of Temptation, be one day required at their hands, Ezek. 3. 18.

Children are likewise commanded by God to love, honour, and obey their Parents; as likewise to pray for them, to administer to their wants when they are able, and to cover all their Infirmities; for the *Evil* that mocks his Father, or despiseth to obey his Mother, the Ravens of the Valleys shall pluck it out, and the young Eagles shall eat it, Prov. 30. 17. And no unkindness of Parents can ever exempt or discharge Children from their Duties. And lastly, they are to be kind and loving one to another, as Joseph to his Brethren, Gen. 50. 21.

12. Those who are *Husbands* and *Wives*, may do well to peruse *Ephes. 5. Coloss. 3. 1 Tim. 3. and 1 Pet. 3.* and frequently to read over their *Matrimonial Vows*, and consider how they have plighted their troth each to other, and solemnly taken one another for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, (the  
Woman

Woman adds, *to Obey* ) till death  
 them do part ; and forsaking all others,  
 to keep only to one another, so long as  
 they both shall live. These are not  
 Words of course, but Engagements  
 in the special presence of God, and  
 a Christian Congregation, and ob-  
 lige in Law and Conscience ; and  
 where such Vows are set at naught,  
 the blessing of God resteth not up-  
 on that Household.

13. As to the duty of *Friends*,  
 we must in the first place, be very  
 careful in choosing them, and ha-  
 ving sound *one of a Thousand*, we  
 must be true to their Souls ; their  
 Secrets and Trusts, their Reputa-  
 tions and their interests, all the  
 days of our Lives ; and not change  
 them for the *Gold of Ophir*, Eccles.

7. 18. Who can read and not abhor  
 the Character of a False Friend given  
 in Eccles. 6. 10, 11. 12. *There is a*  
*Friend that is a Companion at thy*  
*Table, but will not continue in the*  
*day of thy Affliction ; in thy prospe-*  
*rity he will be as thy self ; when thou*  
*art brought low, he will hide himself.*  
 And here above all others, Men  
 in

in eminent Places, to whom Inferiours speak rather that which they think will please them, than what they know to be true and fit, ought to make this a part of their *Litanies*, from *Platterers*, and *false Friends*, good Lord deliver us.

14. Those who are *Debtors* and *Creditors*. The first must use their best endeavours to pay what they really and truly owe ; and the last must have a care of taking their *Fellow Servants* by the Throat, for fear lest what measure they mete out to others, the same may be meted to them again, by their great Lord and Master, *Mat. 18. 35.*

15. Those that are *Masters*, must not be frantick among their *Servants*, nor like *Lions* in their Houses, *Eccles. 4. 30.* provoking them to curse, *Eccles. 7. 22.* but with gentleness, admonish and reprove them, and give them a good Example ; as likewise to provide for their Sustainance in Sicknes, and in Health, and justly pay them their Wages, always remembering that their Master

*is in Heaven*, Eph. 6. 9. Which if they do, they will also take care of their *Souls*, and so order the Affairs of their Household, that they may have some time to pray and read in private, and to come to the House and Table of God.

On the other hand, *Servants* must *obey* their Masters in all their just Commands, *not with Eye-Ser-vice, but in singleness of heart, as unto Christ*, Eph. 6. 5. They must not use any Deceits, or embezzel their Goods, or betray their Trusts, or carry Tales abroad, or be slothful in their business, or occasion Quarrels in the Family, or take Gifts where they should not, 2 *Kings* 5. 20. Or excuse a Fault with a *Lye*, Psal. 101. 7. which makes the fault much the greater. These are things which are *com-manded* us in reference to our *Neighbours*; there are other things which we are *forbid*: As,

1. *Not to hurt their Souls*, by afflicting them, or *breaking their Spirits*, Prov. 15. 13. no not so much as to laugh at, and scorn a poor

poor Man in the bitterness of his Soul, Eccles. 4. 6. nor by giving him evil counsel, as Job's Wife did to her Husband, Job 2. 9. to curse God and die; or as Abitophel to Absalom, to go up to his Father's Concubines, 2 Sam. 16. 21. nor by enticing him to any evil courses, or encouraging and helping him in them, Prov. 1. 10. as Jonadab did Ammon in his abominable Incest, 2 Sam. 13. 5.

2. Not to hurt their Bodies, either by open Murther, as Cain kill'd Abel, Gen. 4. 8. or secret, as David kill'd Uriah, to get his Wife, 2 Sam. 11. 17. or as Jezebel killed Naboth, 1 Kings 21. 13. to possess his Vineyard; or as a Strumpet murders her Child, to cover her shame; which Murder seldom goes unpunish'd, even here in this World. God will judge them for such bloody and uncharitable Wickednesses, Gen. 9. 5, 6. *He that sheddeth Man's blood, by Man shall his Blood be shed*; namely, by the Magistrate who is the Avenger in God's stead.

There

There are other sorts relating to this, as *maiming a poor Man*, whose *bread is his Life*, Eccclus. 34. 21. for which he ought to have ample restitution and satisfaction. As likewise *murdering our Neighbours* in their *Reputation* and *good Name*, which to most is dearer than their Lives. And here false *Reports*, *Slanders*, *Malicious Whispersings*, have their Parts, and will all be found accessory at the last and general Judgment.

3. We are *not to hurt our Neighbour*, as to his *Wife*, or his *Goods*. Not his *Wife*, his nearest Friend, by corrupting or enticing her to a strange Bed, and so robbing her of her innocency, and him of her love. This stirreth up in the Husband *raging Jealousie*, Prov. 6. 34. and oft-times ends in most desperate attempts, and becomes fatal to whole Families. Again, we are not to *hurt him in his Goods*. Tho he be an *Enemy*, if his *Cox* go astray, we must bring it back; or if his *Ass* lay under his burthen, we must kelp him; Exod. 23. 4, 5. much less may we steal from him his Cattel, Money.

or

or the like, by robbing of his Houses or his Lands; by *gripping Usury* or *Oppression*.

And here let *Princes* and *Mighty Men* take heed and beware, as they will answer it to the Judge of the World, of lending their Power; and *Pleaders* and *Advocates*, of selling their Counsel and Advice; and *Judges* of being corrupted for a Sentence; to help unjust Men, and Extortioners, to enter into the *Field of the Fatherless*, Prov. 23. 10. and to devour *Widows Houses*. Mat. 23. 14. Lastly, we must not cheat our Neighbour in matters of *trust*, *traffic*, and *bargaining*; And here let all *Officers* of Justice, all *Rich Men*, *Guardians*, *Stewards*, and other *Servants*, to whom any business of *trust* is committed; all *Traders* and *Dealers*, and even *Gamesters*, strictly examine their own Consciences; and where they have wronged others, let them follow the Example of *Zacharus*, Luke 19. 8. and make quick and ample *restitution*, to the best of their abilities and powers. The sin is not remitted, where that which was  
unjustly

unjustly gotten, is not, to our power, restor'd.

4. Not to revenge Injuries; a Man being no proper Judge and Executioner in his own cause. Vengeance belongs to God, Rom. 12. 19. and his Vicegerents, Rom. 13. 14. Christ in charity requires us to forgive, rather than to revenge Injuries; if we forgive not Men their Trespases, neither will our Heavenly Father forgive our trespases, Mat. 6. 14, 15.

If a Man knows these things, happy is he, if he does them, without Hypocrisie, Phil. 1. 10. Lukewarmness and Partiality, Psal. 119. 6. Luke 1. 6. and perseveres in well doing to the end of his Life: Then his hope will not be in vain, (Rom. 2. 7. Rev. 2. 10.) For (Tit. 2. 11, 12, 13.) the Gospel which teacheth all Men to deny ungodliness, and worldly lusts and to live soberly, righteously and godly in this present World; directeth them also to look for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ.

CHAP.

## C H A P. III.

*Of things to be hoped for  
by a Christian.*

HE that cometh unto God (Heb. 11. 6.) must believe, not only that he is, but also, that he is a rewarder of those that diligently seek him. Now as God hath threatned the Disobedient with fearful Judgements of all kinds, outweighing all the short and brutal Pleasures of Sin, (Deut. 28. 15. to v. 68. Psal. 11. 6. Rom. 2. 9.) and will at last say to the impenitent, depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels, Mat. 25. 41. So he hath encouraged all his Servants, with the recompence of very great Rewards, (Deut. 28. 1. to 15. Psal. 11. 7. Rom. 2. 7, 10.) to which they may have an Eye, (Heb 11. 26.) Forasmuch as he hath promised them through the Merits

Merits of his Son. (*Rom. 8. 3. 1 John 5. 11.*) And, as he was *gracious* in making his *Promises*, so he will be *just* in the performing of them: To the Righteous he will deny no good thing, *Psal. 84. 11. Godliness hath the Promise both of this Life, and that which is to come, (1 Tim. 4. 8. 1 Job. 2. 25.)* In this life, God hath promised to true Christians, Mercies both *temporal* and *spiritual*; as for *temporal* mercies, he giveth them to his Children, so far as they are convenient for them, that they may be Blessings to them, and not Snares; and he hath assured those who love him, that *all things shall work together for good to them, (Rom. 8. 28.)* He also *blesseth them, Eph. 1. 3.) with Spiritual Blessings in Christ.*

By his holy Spirit going along with the means of the Gospel, and the sincere endeavours of Men, he enlightens the Mind, and heals the Will, and moderates the Affections, and sanctifies the whole Man. He prevents evil, he bringeth good out of it; he giveth grace to repent;

pent; he vouchsafeth pardon; he  
*worketh in us to will and to do*  
 whilst we *work out our salvation*  
*with fear and trembling*, Phil. 2.  
 12, 13. He supports in trouble;  
 He sanctifies affliction; He makes  
 us able to resist temptation; he  
 sends deliverance in his time and  
 way; He gives that *Peace which*  
*the World can neither give nor re-*  
*move*. He makes a Man happy  
 both in Life and Death. After  
 Death, he delivers him from the  
 unsupportable Miseries of Hell;  
 and rewards his mean and tempo-  
 rary Services, with *Life everlast-*  
*ing*, 1 John 2. 25. He giveth not  
 only Grace but *Glory*, Eph. 4. 7.  
 1 Thes. 2. 12. He receiveth the  
 Souls of the Faithful into Joy and  
 Felicity, after they are delivered  
 from the burthen of the *Flesh*,  
 (2 Cor. 5. 8. Phil. 1. 23). And at  
 the great Day of Judgment, he  
 raiseth this *Mortal Body*, and ma-  
 keth it like his *glorious Body*,  
 Phil. 3. 21. and uniteth it to the  
 Soul, and causeth the whole Per-  
 son to be entirely happy for ever  
 and ever. *We have not seen* (1 Cor.  
 2. 9.)

2. 9.) neither hath Ear heard, nor hath it entered into the heart of Man [fully] to conceive the things which God hath prepared for those that love him; and all this for performing but a reasonable Service (Rom. 12. 1.) in which he also assists him. Seeing now that the goodness of the End, doth naturallv quicken Man in the way, and that God hath encouraged the Obedience of a Christian with such exceeding great and precious promises, 2 Pet. 1. 4. it behoves him to abstain from all filthiness of Flesh and Spirit, and to perfect holiness in the fear of God, 2 Cor. 7. 1. And then, after he has had his Fruit unto holiness, his End will be everlasting Life, (Rom. 6. 22.) through Jesus Christ our Lord. Amen.

## CHAP. IV.

*Certain Forms of Devotion to be used either in a Family, or in the Closet of a Christian.*

*A Prayer to be used at any time of the day, especially in the Morning and Evening.*

[When this *Prayer*, or any of the rest is used in a *Family*, there needs only the *change of the Person*, as *We* must be put instead of *I*, *Us* instead of *Me*, *Our* instead of *My*, *Are* instead of *Am*, &c.]

O Most Holy and Blessed Lord God, the Great Creator of Heaven and Earth, and our most merciful and gracious Father in thy Son Christ Jesus: It is of thy great

great *Condescension* that we may approach thy Presence, who art Infinite in *Majesty* and *Power*, and canst do what thou pleasest every where. VVhilst I am miserable *Dust* and *Ashes*, I humbly acknowledge the Duty which I owe thee, both as I am thy Creature, and as I am made a particular Member of Christ's Church. I am ashamed when I call to mind my forgetfulness of thee, and my Ingratitude to thee, who have so often and so grievously sinned against thee, in *Thought*, *VVord* and *Deed*, by *Ignorance*, *Error* and *Presumption*; for which thou mightest justly cast me off for ever. But Lord, I repent; be pleased to accept of my Humiliation: Lord, I believe; help my weak Belief; Pardon all my sins that are past, for the Merits of my dear Saviour; and preserve me by thy Grace from offending thee for the time to come. And when thou hast thus dealt graciously with my Soul, be pleased to extend thy mercy to my Body also, and give me such a supply of all things necessary for the support of it as thou  
in

In thy *Wifdom* shalt see most convenient. And grant that *I* may use the Comforts of this Life with such *Moderation* and *Sobriety*, that *I* may never forfeit the hopes of a better, when *this my Earthly Tabernacle* shall be dissolved. Remove far from *me* all Evil, that of *Sin* especially : and when thou see'st *me* most apt to fall, through the weakness of *my Corrupt Nature*, there let thy Strength be most graciously seen in *my Preservation*. Finally, O Lord, *I* beseech thee, let not thine Anger Rise against *me* to punish *me* in this World ; Or if *my* sins have so far provoked thee, that thou wilt not spare *me* altogether, *thy VVill be done* ; only this *I* humbly beg, by all the meritorious sufferings of 'thy dear Son, that thou wilt deliver *me* from *thy VVrath*, and from *Everlasting Damnation*, and of thy great Goodness bring *me* to Life Eternal, through the same Jesus Christ our Lord. Amen.

Extend thy Goodness not only to *me* a miserable sinner, but to all mankind. Let *thy VVays be known*  
upon

upon Earth, thy saving health among all Nations. Be gracious to Christs Universal Church ; more especially bless these Kingdoms, and that part of thy Church which is planted in them. And herein be particularly gracious to our Sovereign Lord the King : Prolong his Days, and prosper his Government : and with him bless all the Royal Family : Give thy Grace to all the Nobility and Gentry, and to all that are in Authority, that Justice, Mercy and Truth may flourish amongst us, and there may be no Complaining in our Streets. Bless all our Pastors and Teachers, and succeed their Endeavours for the good of Souls. Look down in mercy upon all that are in Affliction ; give them an Entire Resignation to thy holy VVill, and in thy due time send a happy End to all their Troubles. Let it be good for them that they have been under thy Discipline. Strengthen the Good and Vertuous with a greater Portion of Grace , and bring all sinners to Repentance. Preserve all that travel by Land or by VVater, and give thy blessing

sing to those that labour in their  
 several *Callings*, O prosper thou their  
*bandy work*. O good God, bless my  
*Relations* and *Friends*; convert and  
 pardon my *Enemies*. Deal to all de-  
 grees and *conditions* of men, what is  
 most *useful* and *profitable* for them.  
 Finally, I bless and praise thy holy  
 Name, for all thy *Mercies* vouchsafed  
 to me, and to all Mankind, for the  
 sake of thy dear Son Christ Jesus.  
 I glorifie thee for his miraculous  
*Birth*, *Life*, *Death*, *Resurrection* and  
*Ascension*, and for his *Intercession*  
 at thy Right Hand for us; and for  
 the sending of the Holy Ghost;  
 for the wonderful Preservation  
 of thy Church in all Ages; for  
 the good *Examples* of all Holy  
 Men and Women that have gone  
 before us; for the means of *Grace*,  
 and for the hope of *Glory*. I like-  
 wise magnifie thee for my *Health*,  
*Strength*, *Food* and *Raiment*; for the  
 Preservation of *my Self*, *my Friends*  
 and *Relations*, and for all the Com-  
 forts of *this Life*; humbly beseech-  
 ing thee to give us all *Grace* to  
 live so *godly*, *soberly* and *righteously*  
 in *this present World*, that at the  
 end

end of our Days, we may come to those everlasting Joys, which thou hast prepared for those that love thee; through Jesus Christ our Lord, *Amen.*

*When this Prayer is used in the Morning, add that which follows.*

**O** God, who by thy good *Providence* has watched over me the *Night* that is pass'd, be thou pleas'd also to preserve me *this day*, defend me by thy mighty power from all things *hurtful*, and grant me all things *needful* both for my *Soul* and *Body*; and prosper what I shall go about; through Christ, *Amen.*

*When in the Evening, add this,*

**B**E thou pleas'd this *Night* to protect and defend me, and whatsoever thou in thy good *Providence* hast given me, from all dangers,  
E and

and grant me such a comfortable  
and refreshing *Sleep*, as may enable  
me to serve thee better *the Day*  
*following* ; through Christ, *Amen*.

‘ Our Father, which art in Hea-  
‘ ven, hallowed be thy Name. Thy  
‘ Kingdom come. Thy will be done  
‘ in Earth, as it is in Heaven. Give  
‘ us this day our daily Bread. And  
‘ forgive us our Trespases, as we  
‘ forgive them that trespass against  
‘ us ; and lead us not into Temp-  
‘ tation, but deliver us from Evil.  
‘ For thine is the Kingdom, the  
‘ Power, and the Glory, for ever  
‘ and ever, *Amen*.

The Grace of our Lord Jesus  
Christ, The Love of God, and the  
Fellowship of the Holy Ghost, be  
with me now , and evermore, *A-*  
*men*.

*A Brief Paraphrase of the  
Lord's Prayer, to be used  
at any time as a Prayer.*

[*Preface.*] **O** Lord, the *Creator*  
and *Preserver* of  
all Men, *Heaven is thy Throne, and*  
*the Earth thy Footstool.* [*Petition 1.*]  
We entirely desire that thy Name  
may be glorified by us, and by all  
the World, who have had so many  
Experiences how great, how wise,  
and how merciful thou art. 2. Rule  
thou in the hearts of all Mankind  
by thy *Grace*, and so prepare them  
for thy Kingdom of *Glory*. 3. And  
since thy Will is *holy*, and *just* and  
*wise*, may we on *Earth* yield as  
ready and chearful an obedience  
to it in all things, as the blessed  
*Angels* themselves do, who stand  
in thy Presence, and do whatever  
thou commandest them. 4. Un-  
less thou *preservest* us, we all pe-

*rish.* We therefore humbly beseech thee, that thou wouldest give us all things needful both for our Souls and Bodies, and bless us in the due use of them. We are indeed unworthy of such Mercies, by reason of our manifold transgressions. But 5. We humbly hope, thou wilt in tender compassion to us, pardon all our Offences against thee, as we do sincerely forgive all those who have offended against us; and we beseech thee to encrease this Charity in us. 6. And when thou hast pardoned all that is past, be pleased to add this one mercy more, of keeping us from offending thee for the time to come. And to that end, do thou by thy Providence, either prevent us from falling into Temptations, or by thy Grace so assist us, that we may overcome them. Deliver us from the Snares and Malice of the Evil one, and from all sin and wickedness, and from the Miseries of this Life, so far as thou seest fit for us; and from everlasting Death.

[*Conclusion.*] Hear us, and graciously answer our Petitions, for thou art the *great King*, whose power is infinite; and to thee shall all the glory of thy goodness and mercy be returned, for ever and ever, *Amen. So be it.*

*On the Lord's Day, before Church, add this to the general Prayer.*

In an humble and thankful sense of thy infinite goodness, O Lord, who art pleased to admit us thy unworthy Creatures, to tread thy Courts; I am going to thine House, there to present my Soul and Body in the Assembly of thy Saints. O do thou draw nigh to me, who am drawing nigh to thee in a holy Fellowship with those who profess the Christian Faith. Let thy Holy Spirit compose my Mind to a serious and devout attention in all the parts of thy Divine Service. Let

me praise thy Name with *Cheer-  
fulness*, pray unto thee with *Ear-  
nestness*, and hear thy word with  
*Reverence*: And vouchsafe more  
fully to inform me of my duty, to  
correct and amend what is amiss in  
me, to encourage and strengthen  
my good *Resolutions*, and to assist  
me in all well-doing for the time  
to come: That so growing every  
day better and better by all my  
Addresses to thee, I may become  
such as thou canst love and delight  
in now, and wilt reward at the  
great Day of the Lord Jesus, A-  
men.

In an humble and thankful  
of thy infinite goodness O Lord  
who art pleased to admit us thy  
creature, to tread thy  
ground: I am going to thine house  
to adore thy glory and  
in the assembly of thy saints  
to sing with those who praise the  
Holy Christian faith. Let thy Holy  
spirit comfort my mind to a  
When

*When you come from Church;  
pray thus,*

I adore thee again, O Lord of  
*Life and Glory*, and do most  
humbly beseech thee to accept of  
that *dedication* I have made of  
my *Soul and Body* to thee, with  
*Prayers and Praises* in the publick  
Congregation. Pardon all the wan-  
dring and *evil Thoughts*, and all the  
unfit *Actions* I may have been gail-  
ty of in my *attendance* upon thee.  
Be merciful to me in pardoning all  
my sins, and endue me with the  
grace of thy Holy Spirit. Pre-  
serve in me always a *Religious*  
*sense* of thee, wherever *I am*, or  
whatsoever *I do*. O Blessed Jesus,  
I beseech thee that thy holy *Laws*  
may be more deeply engraven on  
my heart: O that every truth I  
have learnt *this day*, may be so  
faithfully remembered by me, as

may make me more *diligent* in my *Calling*, more *useful* in my *Conver-*  
*sation*, more *dutiful* in all my *Rela-*  
*lations*, and more *contented* under  
 all *conditions*; that so *running the*  
*way of thy Commandments*, I may  
 at length attain thy *gracious Pro-*  
*misses*, and be made Partaker of  
 thy everlasting Kingdom; through  
 Jesus Christ our Lord, *Amen.*

---

A

## *A Prayer before Confirmation.*

**O** Almighty God, and Merciful Father, through whose *gracious Providence* over me, I have been *admitted* into thy Church by *Baptism*, pardon I beseech thee all my former *Breaches* of that holy *Covenant* which I was then *entred into*. And now that I am going to *renew* my *Baptismal Vows* in *my own Person*, so strengthen me with all the *graces* of thy Holy Spirit, that I may *make open Profession* of thy Holy Religion at all times hereafter, and *speak*, and *think*, and *live* as becomes a *true Member* of Christ. Give me Grace to *mortifie* all my evil and corrupt *Affections*, and daily to proceed in all *vertue and godlineß of living*, till I at last attain the *end of my hopes*, even the *salvation of my Soul*, through the merits of *Jesus Christ our Lord*, Amen.

*A Prayer before the Sacrament  
of the Lord's Supper.*

O Holy, Just and Gracious God,  
it is of thy Mercy alone that I  
am not consumed ; and *because thy  
Compassions fail not.* I have by my  
*manifold Provocations* deserved the  
utmost of thy wrath and indigna-  
tion against me ; yet behold thou  
hast not only *spared me*, but hast  
now also *invited me to the renewal*  
of that *Holy Covenant* which I have  
so often and so *shamefully* broken.  
I am not worthy of that *daily bread*  
which sustains my *Body*, and how  
then shall I dare to approach thy  
*Holy Table*, to partake of that *Bread*  
of *Life* which thou hast prepared  
for the food of Pious and Holy  
souls ? O Lord, it is true, my  
guiltiness makes me tremble to  
come, and yet it makes me not  
dare to stay away. For where can  
my *polluted Soul* be washed, but in  
the *Fountain* of thy *Sons Blood* ?  
that alone which was shed for the  
remission of sins, can take away all  
its

its *stains*. Hither therefore I come, according to thy gracious *Invitation*, and hope that my *Person* and *Service* may be accepted in thy beloved Son. To that end, do thou prepare my heart to draw nigh to thee. Let thy Divine Spirit *breathe* into my Soul such holy Thoughts, and devout Affections, as may become one who *commemorates* the death of the Son of God, who *was wounded for our iniquities, and bruised for our transgressions*. O let my heart be *deeply* afflicted with such a sense of sin, as may make me hate the very thoughts of every evil way for the future, and chuse to endure any thing, rather than to despise the *riches* of his *Love*. And while I remember the *Love* of my Blessed Saviour in dying for me a Sinner, may I never forget to exercise *Charity* towards all Men, even *Enemies* as well as *Friends*. Let every *Grace* be so confirmed and strengthened in me, that I may serve thee *sincerely* and *acceptably* all the days of my Life, *perfecting holiness in thy fear*. Fulfil, O Gracious Lord, all my *Petitions*,  
and

and grant that I may be made Partaker of the *benefits* of Christ's most blessed *Body* and *Blood* here, and of his *glory* hereafter, through the merits of the same, our Saviour Jesus Christ, *Amen.*

*A Prayer at the Sacrament,  
immediately before Recei-  
ving.*

**O** Blessed Lord Jesus, I remember with all *humility*, and *love*, and *gratitude*, how thy Sacred Body was broken, and thy precious *Blood* poured out for *sinners*. And I am now come to receive this *Bread*, and this *Wine*, which thou hast appointed as the *Sacramental Representations* of them. O let that *Sacrifice* of thine which thou didst once make, when thou didst offer up thy Sacred Body upon the *Cross*, be effectual for the *Salvation* of my *Soul* and *Body*. Here is that which my *Soul* longeth and thirsteth after; O let me not be sent empty away. Give me *thy self*, and with *thy*

*thy self, thy Holy Spirit, to take possession of me ; and let me feel that it always dwells in me by those Heavenly Graces moving in my Soul, which are the blessed fruits and effects of it. Awaken my Repentance, encrease my Faith, inflame my Charity, Thankfulness and Devotion. Make me a meet Partaker of thy Holy Supper here, and of the Joys of thy Kingdom hereafter. Through Christ Jesus, Amen.*

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*A Prayer after the Sacrament.*

**I** Return unto thee, O most gracious and glorious God, all praise and thanks for thine infinite and inconceivable Mercies to us the Children of Men ; and especially, I desire to bless and magnify thy Holy Name, for that wonderful love of thine, in sending thy dear Son to die for Sinners : and for that great Grace which thou hast now vouchsafed thy humble

ble Servant, in giving me a *fresh*  
 assurance of an *Interest* in that *pre-*  
*cious* Death, by admitting me to  
 partake of thy holy Sacrament, or-  
 dained in *remembrance* of it. O  
 may I never forget what thou hast  
*done for my Soul!* but carry the  
 thoughts of it along with me to  
 all the actions of my life, that it  
 may be a *Spring* of *entire* obedience  
 unto thee *all* the rest of my days.  
 This is indeed my unfeigned de-  
 sire, that I may never break those  
*Vows* and *Promises* of a Holy Life  
 which I have made to thee *this*  
*day*: But I am afraid of my own  
*treacherous* Heart, and the Assaults  
 which will be made upon me by  
 my *spiritual* Enemies, lest they  
 should *betray* me into the breach of  
 thy Holy Commandments. O  
 therefore let the assistance of thy  
 holy Spirit be *ever* with me, and  
 thy grace *always* prevent and fol-  
 low me, and then I trust I shall  
 prove my self thy *faithful* Servant  
 in *all* things, and *finish* my course  
 with joy. With my own, I desire  
 the *happiness* of all Mankind, that  
 they who are *still* in *darkness*, and  
 in

in the shadow of Death, may see the Salvation of God, and tast how gracious thou art to Christians; and that all those who are called by the Name of Christ, may depart from Iniquity, and adorn the Doctrine of Christ their Saviour in all things. May we all glorifie thy Name in this World, and live for ever to praise thee in the World to come; through Christ our Lord, Amen.

---

*A Prayer to be used by, or with, or for a Sick Person.*

[Note, that in this Prayer, when used for another, I must be changed to We, and Me, to Him or Her.]

O Most Righteous and Merciful Lord, the God of Health and of Sickness, of Life and of Death, I most humbly acknowledge the justice of thy present Visitation upon thy Servant, whose Sins had long ago deserved it from thee. Yet since thou designest not the ruine, but

but the *amendment* of those whom thou *scourgest*, I beseech thee by thy Grace, to sanctify this *Correction* to me, that this sickness to my *Body*, may be a means of health to my *Soul*. Deliver *Me* from all *frowardness* and *impatience* under it, and give me an *entire resignation* to thy *Divine will*. If in thy good Providence thou hast appointed that I shall live *longer* upon Earth, Lord bless all means that are used for my recovery, and give me grace to *amend* the rest of my *Life*, and with good works to *glorifie* thy holy Name. But if thou hast otherwise *determined*, and this Sickness must be unto *Death*, O fit and prepare me for it. Wean my Heart from the World, and all the *fading Vanities* of it. Give me *unfeigned Repentance* for all the *Errors* of my *Life* past, and seal my Pardon in *Heaven*, before I go hence and be no more seen. O lift up thy *Countenance* upon me, and in all the *pains* of my *Body*, in all the *Agonies* of my *Spirit*, let thy *Comforts* refresh my *Soul* And when the time of my departure is come, receive  
me

*me into those Heavenly Habitations, where the Souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this O Lord, for the Merits of the same Jesus Christ, thy only Son, and our only Saviour and Redeemer, Amen.*

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*A Prayer to be said by one whose Friend is dead.*

**O** Righteous Lord, I acknowledge thy wisdom and goodness in all thy Dispensations towards the Children of Men, and do therefore submit my self, and all I have, to thy Disposal, who knowest best what is fit for us. It was of thy Mercy that I so long enjoyed the comfort of my Friend, whom thou hast now taken from me. The Lord gave, and the Lord hath taken away, Blessed be the Name of the Lord. From thee all good things do come, and thou canst repair this loss to me, by adding to the number of my Friends.

But

But *however* thou shalt deal with me in that particular, yet this one thing I most humbly beg, be thou my *God* and my *Friend*, and it is enough. In thee shall be my *trust* as long as I live, and when thou shalt call me hence, receive me into *Heaven*, where I hope my *Friend* is, that we may there joyn with all thy Holy Angels and Saints, to sing thy Praises for ever and ever, *A. men.*

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*A Prayer to be said for one who has lost a Friend.*

O Father of Mercies, and God of all Comforts, and who in a more *especial* manner hast always shewed thy self a *helper* of the *Friendless*, and a *Father* of the *Fatherless*, and a *Husband* to the *Widow*; look down with an Eye of Pity and Compassion upon *thy* *Servant*, now in great grief and bitterness of heart, for the loss of *his* dear Friend; and give *him* grace to consider that *it was thy* doing

doing, who dost not afflict willingly,  
 nor grieve the Children of Men.  
 And let this teach him to moderate all his Passions, and to bear his Affliction with an humble, meek and patient Spirit. Free him from all discontented and distrustful Thoughts, and help him to cast all his care upon thee, who carest for him, and canst do infinitely more for him, than the most tender and faithful Friend on earth. Lift up his Thoughts towards that blessed Place, where thou his God and Saviour art, and so assist him with thy grace to follow thy blessed Son in purity of living, during his Pilgrimage upon Earth, that he may hereafter enter into his joy, and with all those who are departed in thy fear, be made Partaker of everlasting Glory, through the same Lord Jesus, Amen.

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*A Grace before Meat.*

Lord pardon all our Sins; give us grace to make a temperate and discreet use of thy Creatures which thou

thou hast now provided for us ;  
that whether we eat or drink, or  
whatsoever we do, we may do all to  
thy Glory, through Jesus Christ  
our Lord, Amen.

*After Meat.*

**WE** praise thy Holy Name (O  
Lord) for all thy Mercies,  
and especially for *this refreshment*  
which thou hast now given us.  
Enable us thereby to do thee fur-  
ther Service. Bless thy Holy Church,  
preserve our King, the Royal Fa-  
mily, and these Realms; grant us  
Peace and Truth here, and make us  
Partakers of thy Glory hereafter;  
through Jesus Christ our Lord,  
Amen.

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